

ST. SERAPHIN OF SAROFF.

Russia's New Saint and Ceremonies at His Canonization.

A most profound impression upon the Russian people is said to have been produced by the participation of the czar and grand dukes in the stately removal of the relics of St. Seraphin from their temporary resting place in one of the churches of the monastery to the new marble tomb in which they are now permanently enshrined in the Uspensky cathedral at Saroff, says the London Times. His majesty and his imperial relatives all assisted in carrying the cedar wood coffin through the vast crowds of kneeling and ecstatic worshippers, and they formed the central group at all the elaborate services, and in the procession of gorgeously appareled clergy and choristers outside the churches. The rich vestments covered with gold and silver embroidery, which were worn by the metropolitan of St. Petersburg, the bishops and other priestly dignitaries present, were the gift of the czar for this particular occasion.

The newly created saint was a merchant's son from Kursk, who lived some 30 years ago after having led the austere life of a religious recluse at Saroff. Besides ready help given to human kind, tradition says that he used to feed the bears in the adjacent forest where these animals have ever since been held free from pursuit in consequence. He wore sandals of birch bark, and was noted for the simplicity and purity of his life, which is now contrasted in the newspapers with the imperial and ecclesiastical pomp in the midst of which his remains have just been sanctified. The other principal objects of interest and veneration are a stone, very much worn by the kneeling of the saint at prayers, and a spring from which he drew water, and at which cases of miraculous healing are now said to be of daily occurrence.

Enormous crowds of pilgrims, cripples and sick folk flocked to the monastery for this event from all parts of the empire, even from far-off Siberia, and great numbers had to camp out in the woods. Not a few also of the religious tramps who swarm all over Russia came to join the throng. It is estimated that not less than 300,000 persons were present, and it was a matter of some difficulty to provide a sufficient quantity of food in such an out-of-the-way place as Saroff. The aggregate weight of the votive candles sold to this great concourse of visitors in two days is given as 11½ tons. Many perfect cures effected by bathing at the spring and during the religious services have been duly authenticated by the police and clergy. The blind have recovered their sight, the lame and paralyzed the use of their limbs, and the deaf and dumb the faculties of speech and hearing. Books on the subject are being distributed throughout the country by the authorities.

IN A BUSY RAILWAY YARD.

Responsibility That Rests on a New York Tower Director.

Standing on any of the bridges that cross the New York Central yard, says Everybody's Magazine, it is difficult to realize that each apparently wandering drill-engine, each car standing empty and idle, has some good reason for being there; that its location is known to the tower director as well as he knows where his ears are, and that he also knows just where those drill and passenger engines will be 15 minutes later and why. At his desk, in the north end of the tower, the train dispatcher first receives word of an incoming train. When it arrives at Ninety-sixth street, he receives another message to that effect, and when the train gets to Seventy-second street a buzzer rings in the tower, at which the tower director proceeds forthwith to clear the way with a whirlwind of orders. In the Mott-Haven message to the train-dispatcher, he is advised as to the class of the train approaching, the time and the number of cars. This information is passed on to the director and he prepares himself accordingly. But the fact that perhaps a dozen trains have passed Mott Haven before the first train has reached Seventy-second street bears eloquent testimony to his memory.

THE WASTE OF WORDS.

Some of the Useless Expressions People Repeat Through Mere Habit.

"Why is it that men persist in the foolish habit of repeating unnecessary things?" asked a man who is inclined to quarrel a bit with the world's way of doing things, says the New Orleans Times-Democrat. "I have never derstood why it was that so many men in the world are given to the foolish habit of saying things and using expressions that are absolutely without any sort of meaning. For instance, here is the man who will continually bombard you with the saying: 'Is that so?' No matter what you tell him he will hurl his little pet saying at you, sometimes with animation, sometimes listlessly. Then there is the fellow who will say to you, in an aggravating sort of tone: 'You don't say,' or: 'You don't tell me,' and when you are saying and telling him just as hard as you can. There is another kind of man who is always amazed at what you tell him, and he will show his amazement by repeating that idiotic line: 'Well, I declare.' Now, why should men waste their breath and wear out their tongues using expressions that are so much trash? There doesn't seem to be any good excuse for it, and yet very few men are free from the habit. I want to tell you that they are intelligent men, too. Some of the brightest and brainiest men I have ever known have developed the silly habit to a pronounced degree. Nor do I mean to indicate that the habit is confined to the sterner sex. Women are quite as prone to this sort of thing as men, and really I am inclined to believe they are probably worse about picking up useless sayings than men. But whether man or woman happens to be the user of a pet expression of the kind mentioned, it is a very foolish business, and I am anxious to see humanity get out of the habit. But, of course, my life will not stretch far enough into the future to enable me to see any such thing. Humanity will rock on in the usual way, and each man and each woman will continue to do as they have been doing all these years, and if they want to say: 'Is that so?' 'Do tell,' 'I declare,' and a few other silly things, they will simply say them, that's all."

THE CHIEF TOWER DIRECTOR.

Worth a Passing Thought When Rolling Into a Big Depot.

The chief tower director! You who sit quietly in your car, give no thought to the mind which causes the train a second or so after it leaves the station to jolt and shunt this way and that until it finally rolls swiftly, safely and easily out of the yard in its appointed track. Indeed, the chances are that you never heard of the tower director. Yet, says Everybody's Magazine, the liabilities are that, did this man make ever so slight an error, suffer, for one instant ever so infinitesimal a lesion in memory, your train would pile itself in a picturesque mass of wreckage. It is a little two-story affair, the tower. Below are the assistant train-dispatcher and his assistants; above, in a little bay window of glass built over the track, sits the chief tower director. Directly behind him—suggesting the looms in a woolen mill—are the pneumatic interlocking machines which operate all the switches in the yard. At the director's elbow are telephone and speaking-tubes and telegraph instruments and push-buttons innumerable, while at the north end of the office is the desk of the train-dispatcher, who seems to do nothing but answer telephones, or ring them, or push electric buttons, or write on slips of paper which he generally sends over to the tower director.

Family of Life-Savers.

Five brothers in Newcastle-on-Tyne named Craig are all possessors of Royal Humane society's medals for saving life.

Why They Do Not Tire.

Some men can never tire of doing good—because they never do any.—Chicago Daily News.

Difference in People.

Many people talk, some listen and a few actually say things.—Chicago Daily News.

SENECA PRIESTESS GONE.

Hannah Luke Was a Mighty Woman in Her Tribe.

The Seneca Indian reservation at Newton was in mourning recently, and a condolence ceremony was held in honor of the oldest priestess of the pagan Senecas—Hannah Luke. All the oldtime ritual of the condolence council was observed throughout the three days' continuance of this mourning.

Hannah Luke, says the New York Sun, was born in the Genesee valley, and at the time of her death was more than 100 years old. She was a leader in all the pagan feasts, and, as ho-non-di-ont, or priestess of the Wolf clan, she led her tribe on all religious and festive occasions. At the strawberry feast last June she was as active as the younger women. She was the last of the aged women who at the feasts wore a white blanket, the symbol of her age and authority. Hers will be buried with her.

Before the Senecas abandoned the tribal rule of chiefs, Hannah Luke was the ho-non-di-ont who named the candidate of her clan for chieftainship. She was one of the council of women to whom domestic infidelities were submitted. She lighted the 'first fire' of the New Year in the council house.

When a chief of her clan died it was her office at the burial to scatter the dust to the four winds, that the departed spirit might know the trail in its long travel through space to the happy hunting grounds. She also cast into the grave a few shovelfuls of earth, consecrating the body to the care of its Great Mother Earth. If the chief had been prominent, she planted a pine sapling at the head of his grave. Many of the ancient offices of the dead wherein women have officiated will expire with her.

As a member of the Naga-naga, the secret medicine society, also of the Ga-gon-sa, the secret organization of the False Faces, her authority was undeniable.

Hannah Luke was the widow of a Seneca chief who fought in the war of 1812. His father was one of the Senecas who fought against the crown in the revolutionary war. Being a swift runner, he was intrusted with the bearing of important documents. The eldest son of Hannah Luke joined the union army in the civil war.

This typical Indian woman owned a good home, and a small farm, which supplied her immediate necessities, and she was amply cared for in her old age.

CARRIES HAT IN HAND.

Lawyer Won't Cover Head for Fear of Getting Bald.

There is a man in Macon, Mo., who hasn't worn a hat for 25 years. He doesn't live out at the asylum, either, says the New York Sun. William Pierson Beach was born in Newark, N. J., April 19, 1840. He made his way west in 1855, by selling books along the route, and to-day he is one of the prominent lawyers of the county, and is "up to his eyes" in business. But he won't wear a hat.

To escape criticism for exaggerated economy, he always carries in his hand wherever he goes the latest thing in men's headwear, but it never under any circumstances gets on his head.

Two men made a wager on Mr. Beach's eccentricity one day. One bet he could create a sensation that would cause Mr. Beach to put his hat where it belonged for a moment. The other bet he couldn't. The challenger approached Mr. Beach with both hands extended, inviting a double shake. Mr. Beach dropped his hat on the sidewalk and greeted the challenger in the same manner that the welcome was proffered.

If it's raining or snowing, Mr. Beach defers enough to conventionality to carry an umbrella. But no blizzard has been severe enough to make him cover his head.

His reason for not wearing a hat is that he thinks thereby he assures the retention of his hair. At 63 his hair is as strong and abundant as it ever was.

"It may look strange to see a man tramping through crowds always without a hat," he said, recently, "but I'll leave it to any person of common sense whether it's as odd as a bald-headed man."

DIRECTORY.

TERMS OF COURT.

CIRCUIT COURT.
Convenes in Lexington, first Mondays in April, August and December.
In Higginsville, first Mondays in March and September.

Judge—Samuel Davis, Marshall; clerk—J. H. Campbell, Lexington; Stenographer—James L. Roberts, Marshall.

CRIMINAL COURT.
Convenes in Lexington, second Mondays in February, June and October.
In Marshall (Saline Co.) second Mondays in March, July and November.

Judge—John A. Rich, Slater; Clerk—J. H. Campbell, Lexington; Stenographer—J. L. Roberts, Marshall.

PROBATE COURT.
Convenes second Mondays in February, May, August and November.
Judge—James P. Chinn.

COUNTY COURT.
Convenes first Mondays in each month.
Presiding Judge—P. W. Osborn.
Judge Western District—Ed S. Butts.
Judge Eastern District—W. A. Beld.
Clerk—Frank Thornton.

LEXINGTON CITY OFFICERS.
Mayor—Oswald Winkler.
Marshal and Collector—Jas. N. Price.
Attorney—H. C. Wallace.
Recorder—John M. Owen.
Register and Treasurer—Jacob Fegert.
Assessor—William Aull.
Engineer—William C. Duncan.

COUNCILMEN.
1st Ward—Edw. E. Hall and A. E. James.
2d Ward—Geo. Schawe and Geo. A. Venable.
3d Ward—Edward Aull and Wm. S. Marks.
4th Ward—Chas. Mayer and Wilson Young.
City Council, regular session, second Monday in each month.

STANDING COMMITTEES.
Finance—Aull, Marks and Venable.
Claims—Mayer, Rosewall and Young.
Improvement—Schawe, Aull and Mayer.
Ordinance—Marks, James and Schawe.
Electric Light—Venable, Young and Rosewall.

BOARDS OF HEALTH.
Dr. G. W. Fredericks, E. F. Nicholson, Councilman Mayer, Dr. J. J. Fulkerson, Jesse G. Crenshaw, Councilman Marks, Dr. C. T. Ryland, James Peak, Sr., Councilman Schawe, Dr. J. H. Straghan, John T. Bush, Councilman James.

PUBLIC SCHOOLS DIRECTORS.
Joseph L. Long, B. T. Wiley, B. T. John, Geo. P. Venable, Albert Winkler, Thomas J. Bandon.

LAFAYETTE COUNTY OFFICERS.
Representative—Joseph B. Shelby.
County Court—P. Walker Osborn, Presiding Judge; Associate Judges—Western District, J. B. Green; Eastern District, J. B. Hagood.

PROBATE JUDGE—James P. Chinn.
Circuit Clerk—J. H. Campbell.
County Clerk—Frank Thornton.
Recorder of Deeds—Chas. Tyree.
Prosecuting Attorney—Horace F. Blackwell.

Treasurer—Wm. H. Edwards.
Collector—J. J. Fulkerson.
Sheriff—Oscar Thomas.
Surveyor—Benj. D. Weedlin.
Assessor—George W. Marquis.

Public Administrator—M. D. Wilson.
Coroner—Dr. Wm. B. Weedlin.
School Commissioner—Joseph Kuehls.
Constable—Charles S. Mitchell.

JUSTICES OF THE PEACE.
Postmaster—J. M. Crowder.
Deputies—George Taylor, John Taubman, Jr., Miss Minnie King.

CHURCHES.
First Baptist, corner 12th and Main; services every Sunday at 11 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.; prayer meeting every Wednesday evening at 7:30. Dr. Chas. Manly, pastor.

Catholic, corner 18th and Main; daily services at 7:30 a. m.; Sunday services at 8:30 and 10:30 a. m. and 2:30 p. m., except last Sunday in month. Rev. D. M. Costello, pastor.

South Street Christian, between 15th and 16th; services every Sunday at 11 a. m. and 7:30 p. m.; Sunday school 9:30 a. m.; prayer meeting Wednesdays 7:30 p. m. R. D. Briney, pastor.

Christ church, Episcopal—Sunday school at 9:30 a. m.; morning service at 11 a. m. and evening service at 7:30 p. m. every other Sunday; holy communion on the first Sunday of the month. Rev. J. K. Dunn, pastor.

German Evangelical Trinity church 13th between Main and Franklin. Regular Sunday morning service at 10:45 a. m.; Sunday school at 9:30 a. m. Rev. D. Buchmueller, pastor.

Methodist, corner 13th and South Streets, services every Sunday at 11 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.; prayer meetings every Wednesday evening. Rev. J. C. Given, pastor.

German Methodist church, corner 12th and South streets. Sunday school every Sunday at 9:30 a. m.; public services at 10:30 a. m. and every alternate Sunday at 7 p. m.; prayer meeting every Wednesday at 7:30 p. m. All are cordially invited. H. A. Hohenwald, pastor.

Presbyterian church, corner 10th and Franklin avenue. Services every Sunday at 11 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.; prayer meeting every Wednesday evening. Dr. E. C. Gordon, pastor.

First Church of Christ, Scientist, Sunday services at 10:30 a. m. in Meigs building; Sunday school 11:30 a. m. All cordially invited.

SECRET SOCIETIES.
MARONS.
Lexington Lodge, No. 149, A. F. & A. M. Third Monday in each month.
Henry Stinson, W. M.
H. W. Winsor, secretary.

Royal Arch Chapter, No. 19—First Monday in each month.
Fred Wilson, H. P.
H. W. Winsor, Secretary.

DeMolay Commandery, No. 3, K. T.—Fourth Monday in each month.
Oscar Anderson, Eminent Commander.
H. W. Winsor, Secretary.

O. O. F. T.
Orion Lodge, No. 45—2nd and 4th Tuesdays in each month.
S. P. Coen, C. P.

Isaiah Campment, No. 6—4th Monday in each month.
J. P. Coen, J. O. P.
G. G. Leewig, Scribe.

Guttenbury Lodge, No. 323—1st and 3rd Wednesdays in each month.
H. D. Geizer, Noble Grand.
G. G. Leewig, Secretary.

A. O. U. W.
Harmony Lodge, No. 81, A. O. U. W.—Second and Fourth Tuesdays in each month.
H. G. Geizer, M. W.
F. C. T. Brightwell, Recorder.

KNIGHTS OF PYTHIAS.
Lexington Lodge, No. 157 K. P. meets every Thursday night at their hall in Arieha building. Sojourning knights cordially invited.
Thomas Wedge, C. C.
Elias Spruce, K. of R. and S.

ELKS.
Lexington Lodge, B. F. & E. No. 749—Meets regular on the 2nd and 4th Friday nights in each month at their home, corner Main and 8th streets. Home open at all times.
J. P. Chinn, Ex. Sec. & Ruler.
J. S. Thorne, Secretary.

EAGLES.
Lexington Aerie, P. O. E. No. 241—Meets 2nd and 4th Wednesdays of each month at K. of P. hall.
James Connors, Worthy President.
Ernest Fegert, Secretary.

ANCIENT ORDER OF PYTHIANS.
Meets every Friday night in each month.
M. Cahill, N. P.
W. W. Curtis, R. F. R.

G. A. R.
Mulligan Post, No. 11—Meets every 1st and 3rd Friday nights at their hall at 10th and Main streets.
M. L. Studdard, Commander.
John B. Harris, Adjutant.

S. O. C.
Meets 1st Wednesday in each month at the homes of the members.
Mrs. Stephen N. Wilson, President.
Mrs. J. H. Campbell, Secretary.

SONS OF VETERANS.
Meets second and fourth Monday night in each month in G. A. R. hall, 10 and Main.
Fred J. Kohlman, Captain.
Chris Wajk, 1st Sergeant.

WOODMEN.
Lexington Camp, No. 139 Woodmen of the World meets 1st and 3rd Monday nights in each month.
Pearl R. Smith, Consul Commander.
Fred Hix, Clerk.

MACARENS.
Has an organization but no regular meeting time or place.
Frank Nicholson, President.
John Schofield, Secretary.

TURNERS.
Meet at Turners Hall once per week.
Julius Winkler, president.
C. H. Schaefermeyer, Secretary.

TIME TABLES.

Missouri Pacific—Lexington Br.

WEST-BOUND TRAINS.		No. 71.	No. 73.
Leave St. Louis.....	7:35 am	10:10 pm	
Arrive Sedalia.....	3:30 pm	6:30 am	
" Concordia.....	4:40 pm	6:30 am	
" Higginsville.....	4:57 pm	6:45 am	
" Lexington.....	5:08 pm	7:00 am	
" Page City.....	5:17 pm	7:10 am	
" Lexington.....	5:25 pm	7:30 am	
" Myrick.....	5:45 pm	7:40 am	
" Wellington.....	5:58 pm	7:52 am	
" Waterloo.....	6:05 pm	7:50 am	
" Napoleon.....	6:09 pm	8:03 am	
" Independence.....	7:00 pm	8:55 am	
" Kansas City.....	7:30 pm	9:25 am	
" St. Joseph.....		11:14 am	

DAILY.

EAST-BOUND TRAINS.

	No. 14.	No. 12.
Leave St. Joe.....	2:35 pm	
" Kansas City.....	5:35 pm	6:05 am
" Independence.....	6:07 pm	6:33 am
" Napoleon.....	7:01 pm	7:17 am
" Waterloo.....	7:05 pm	7:21 am
" Wellington.....	7:13 pm	7:28 am
" Myrick.....	7:24 pm	7:40 am
" Lexington.....	7:31 pm	7:45 am
" Page City.....	7:30 pm	8:05 am
" Higginsville.....	8:00 pm	8:11 am
" Lexington.....	8:10 pm	8:21 am
" Concordia.....	8:27 pm	8:38 am
" Sedalia.....	9:45 pm	9:50 am

FREIGHTS.

East	West
8:50 am..... Leaves Lexington.....	3:35 am
9:45 am..... " Page City.....	3:50 pm
10:05 am..... " Higginsville.....	3:35 pm
10:30 am..... " Lexington.....	1:40 pm
11:00 am..... " Concordia.....	1:10 pm
2:15 pm..... " Sedalia.....	10:40 am

Daily, except Sunday.

SANTA FE ROUTE.

Trains arrive at North Lexington.
No. 25 (daily)..... 8:25 a. m.
Trains leave North Lexington:
No. 25, Express (daily)..... 8:30 a. m.

Main line trains pass Lexington Junction.
The river bus leaves Lexington 7:40 a. m. daily to connect with train at north Lexington. Leaves Lexington daily except Sunday at 9:30 a. m. and 3 o'clock p. m. and goes through to connect with trains at Lexington Junction.

GOING EAST.

No. 4, (daily).....	15 pm
" 4, ".....	8:45 am
" 4, ".....	8:30 pm
" 20, ".....	9:25 am
" 20, ".....	8:50 am

GOING WEST.

No. 1, " (daily).....	8:50 am
" 1, ".....	7:05 am
" 1, ".....	6:30 am
" 1, ".....	12:25 pm
" 19, ".....	4:57 pm

W. J. Black, G. P. A., Topeka, Kas.

7:37 am..... Northrup.....	5:35 pm
8:01 am..... Dover.....	5:30 pm
8:18 am..... Dodge.....	5:10 pm
8:54 am..... Waverly.....	4:50 pm
9:12 am..... Marshall.....	4:40 pm
10:30 am..... Bonnyville.....	3:00 pm

C. & A. Time Table—Higginsville.

EAST BOUND.
No. 14, Missouri State Express..... 9:50 am
No. 66, Sister Accommodation..... 7:05 pm
No. 16, Calif. and Colo. Limited..... 7:35 pm
No. 72, Sister Accom. (Sunday only)..... 9:00 pm
No. 12, St. Louis Vest. Limited..... 10:45 pm
No. 118, Way Freight..... 11:35 am

WEST BOUND.

No. 7, Calif. and Colo. Limited.....	6:11 am
No. 41, Sister Accommodation.....	8:35 am
No. 11, K. C. Vestibuled Express.....	12:25 pm
No. 18, Missouri State Express.....	1:44 pm
No. 117, Way Freight.....	9:30 am

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